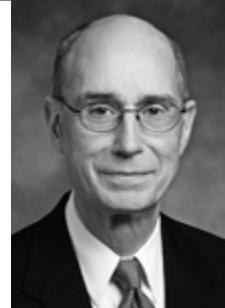


President
Henry B. Eyring ne Kasaa

Opamfo a Odzi Kan wɔ President
a Odzi Kan na n'Apamfo mu



Dasoer

Jesus Christ No Wusoer ho nokwar dasegye ye enyidado nye enyimpi si ho farbaa. Na dem so obotum aye ama Nyankopon ba biara. Dem na oyae maa me wɔ Obiradze 1969, shyewber da kor bi a mena wui, menya no mber a egu mu yi, na obokɔ do akɛpem de mubohu no bio.

Ntsemara na enyigye behyeɛ mpaapaa mu tsiabaa no mu awershaw no anan mu. Nna ɔbor enyidado a ɔwo ma enyigye nhiamu bio no. Osiande Ewuradze edua No nkɔnhyɛfo mu ada dodow edzi no na osiande Sunsum Krɔnkron no esi Wusoer no ho nokwar no pi ama me no ntsi, mutum hu wɔ m'adwen mu mbre ma nkabɔmu a yebesan nye hen adɔfo a wɔatsew hɔnho na wɔasoer efi owu mu no beye.

“Woyinom nye hɔn a wɔbɔsoer wɔ atseneneefo wusoer no mu. . . .

Wonyinom nye hɔn a wɔakyereh hɔn edzin wɔ sor, bea a Nyankopon na Christ ye adze nyina do ɔtsem-buafo no.

“Woyinom nye hɔn a wɔtsen a wɔnam Jesus a cye ahyemu fofor mu ntamugyinafo no do woedzi mu no, ɔno nankasa no bɔgyaa a okyii dze bɔɔ werdam a odzi mu no” (D&C 76:65, 68–69).

Osiande de Jesus Christ bubuu owu no mpokyere mu ntsi, Osor Egya Ne mba a wɔwoo hɔn ba wiadze yi mu nyina dze nyimpadua a orunnwu da bosoer efi owu

mu. Ntsi emi na ɔwo hen dasagye wɔ dem nokwar a cye enyimnyam ho yi botum eyi ebusuanyi anaa nyenko bi a oefi mu ho yaw no bɔr no efi hɔ, na ɔdze enyigye enyidakwan nye enyimpi si a otsim ahye anan mu.

Ewuradze ama hen nyina wusoer akyedze a, wɔdze hen esunsum behye nyimpadua a dzemdzi biara nnyi mu (hwe Alma 11:42–44). Menā bopue de akataasia na ɔahyerɛ a, mpanyinye na mfe pii mu a ohuun amandze wɔ honandua no efi hɔ. ɔbeba ɔno hɔ na hen so hɔ de akyedze.

Mbom hen a yebɛpɛ de yenyenye no bɛtsena afebɔɔ no otwar de yesan mu yi dza ɔbema yeafata dem nkitahodzi no, de yebetsena bea a Egya na No Dɔba a Dasoer no tse wɔ enyimnyam mu no. Hɔ nkotoo nye bea a ebusua abrabɔ bɔkɔ do onnyiewiei. Dem nokwar no ho dasagye no atow me enyimpi si mu de menye hɔn a modɔ hɔn no, yebodua Jesus Christ No Werdambo a oridzi dwuma wɔ hen abrabɔ mu no, dze afata ntwerba a ɔkrɔn kese no wɔ *celestial* ahenman no mu (hwe D&C 76:70).

Ewuradze ma hen kwankyerɛ wɔ onnyiewiei nkwa ahwehwedze yi ho wɔ *sacrament* mpaabɔ no mu a ɔboa me, na obotum aboa wo. Wɔtɔ nsa frɛ hen de yebɛdan bio aba hen enuma ahyemudzi do no wɔ *sacrament* nhiamu biara mu.

Yɛbɔ anohoba de yebekaa Agyenkwa no aber nyina. N'afrɔbɔ ho asenkyeredze no boa hen ma yenya enyiss

wɔ kaw kese a Otuae dze bubuu owu no mpokyerε mu, dze maa hen ehumbobor, na ɔmaa hen bɔn nyina ho bɔnfakyε se yesan mu yi dε yebonu hεnho a.

Yεbɔ anohoba dε yebesie Ne mbrasem. Yεrekenkan kyerewsem nye nkɔnhyefo atseafο hɔn nsem na yεretsie hɔn a woekeyan hɔn a wɔkasa wɔ hen *sacrament* nhiyamu ase no, kaa hen hen ahyεmu no ama yeedzi do. Sunsum Krɔnkrɔn no dze mbrasem a ohia tsitsir dε yedzi do dεm da no hye hen adwen nye hen akoma mu.

Sacrament mpaabɔ mu no, Nyankopɔn bɔ anohoba de ɔbosoma Sunsum Krɔnkrɔn no ma ɔnye hen abεtsena (hwe Moroni 4:3; 5:2; N & A 20:77, 79). Mehu dε dεm mber kumaa mu no Nyankopɔn botum ama menya dza ɔtse dε kokoa mu mpensapensamu. ɔtwe m'adwen gyina dza maye a ɔɔ N'enyi, nnuho nye bɔnfakyε a mehia, nye nkɔrɔfo enyim nye edzin a ɔbere de mosom hɔn ma No do.

Mfe a etwa mu no, dεm sūahu ntaataado yi adan enyidado abeye ayamuyie ho atsenkā, na ɔdze tadiusi abε me de Agyenkwa No Werdambo na Wuoser no ebue ehumbobor ama me.

Meye dase de Jesus nye Christ a ɔasoer no, hen Agyenkwa, na hen fasusu a odzi mu nye onnyiewiei nkwa kwankyerεfo.

EREKYEREKYERE EFI AMANDZEEBɔ YI MU

Otwar dε "[yε]dze kyerεwsem no nyinara [to] henara henho, ama ɔaayε mfaso na esuadze ama hen"
(1 Nephi 19:23). Susu dε ibεkenkan sacrament mpaabɔ

no, wobohu no wɔ Nkyerεkyere na Ahyεmudzi 20:76–79. Akenkan President Eyring ne nkyerεkyere a ɔfa *sacrament* mpaabɔ ho ekyir no, ibotum ato nsa afre hɔn a ekyerεkyere hɔn no ma wɔadwendwen akwan horow a mpaabɔ yinom botum ama hɔn abrabɔ kwankyerε na wɔaboa hɔn ma wɔasan nye ɔsor Egya na Jesus Christ aketsena bio.

MBABUN

Enye Nyame Kokoamu Mpensapensa mu

President Eyring kyerεkyere de ber a yetsie *sacrament* mpaabɔ no, yebotum atse dε ma yenye Nyankopɔn reyε kokoa mu mpensapensa mu. President Eyring dwen adze ebiasa yinom ho. Susu dε ibεkyerεw nsemibisa yinom wɔ wo *journal* mu na adwen ho Kwesida biara wɔ bosoom yi mu. Ber a edwendwenho na inya nkenyan fi Sunsum Krɔnkrɔn no hɔ no, ibotum so akyerεw ho asem wɔ wo *journal* mu.

- Ebεnadze na maye a ɔasɔ Nyame enyi?
- Ebεnadze na ohia dε menya ho nnuho anaa mibisa ho bɔnfakyε?
- Woana na Nyame bεpε dε mobosom no?

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Temple Ahyemudzi

Mpaabɔ muara sūa adzesuadze yi na, dɛ mbre ɔse no, enye nkyerembaa no a esera hɔn no mpensapensa mu. Ma nsembisa no mboa wo ma edze ahye wo nkyerembaa no dzen, na ɔma Relief Society ndzi adɔntsɛn wɔ ɔwoara w'abrabo mu. Ho nsem mbordo no, kɔ reliefsoociety.lds.org.

Gyedzi, Ebusua, Mboa

Nkwagye ayedze a yegye no wɔ *temple* mu na ɔma hen kwan ma dabí yebesan akɔ hen Osor Egya nkyen wɔ onnyiewiei ebusuabɔ mu na wɔdze nhýira na tum ama hen efi ɔsor no fata afɔrbo biara nye mbɔdzembɔ biara.¹ President Thomas S. kāe. Se nnkɔor temple a, ibotum aye ahoboa dze akegye *temple* ayedze krɔnkron ber a:

- Egye Osor Egya, Jesus Christ, na Sunsum Krɔnkron no dzi.
- Enya Jesus Christ No Werdambo na asɛmpa nsanananmu ho dasegye yie.
- Ema nkɔnhyenyi a ɔtse ase no tsipia na ikā no do.
- Edua ebupen du ntuae, ahosan bra, nokwar dzi, esie Enyanssem no, na ebo bra a ɔnnye Asor nkyerkyere no mmbɔ ebira do dze fata *temple recommend*.
- Edze wo mber, talent horow, nye ahonyadze dze boa ma wɔkyekyer Ewuradze N'ahenman no.
- Edze wo ho hye ebusua abakɔsem ndwuma mu.²

President Monsoon kyerekyerɛs mu dɛ, “Se yekaa ahyemudzi a yeyɛ no wɔ [*temple*] no mu a yebotum asoa adzesoadze biara na yedzi nsɔhwɛ biara do konyim.”³

Fi Kyerewsem no mu

Nkyerkyere na Ahyemudzi 14:7; 25:13; 109:22

Fi Hen Abakɔsem mu

“Ahotseewefo bɔbor 5,000 na wɔkyeer do baa Nauvoo *Temple* wɔtuu hyee Nyame nsa ekyir no. . . .

“Ahoođzen, tum, nye *temple* ahyemudzi mu nhýira no gyee Nda a Odzi Ekyir Ahotseewefo no [abamba] wɔ hɔn [anee] akwantu no mu, ber a [wohuun amandze] wɔ awɔw, ɔhyew, ɔkɔm, ohia, yarba, esian, nye owu no.”⁴

Tse dɛ Relief Society nkyerembaa dodow no, Sarah Rich soom dɛ temple dwumayenyi. Okasaa faa no sūaho no: “Se nkɔye ɔnye gyedzi na nyimdzee a . . . Ewuradze No Sunsum dze maa hen wɔ dɛm temple no mu a, nkɔye hen akwantu no

beyɛ de obi a oehuruw anafua sum mu. . . . Mbom nna yewɔ gyedzi wɔ hen Osor Egya mu, . . . yetsee nkā dɛ yeyɛ No nkɔrɔfo a wɔasan mu eyi hen . . . , na nkɔye awershaw no, yetsee dɛ yebedzi ehurusi de hen ɔgyeda no aba.”⁵

Omantu no annye “anafua sum mu ehuruw” ama Nda a Odzi Ekyir Ahotseewefo mbaa anokwafo no. *Temple* ahyemudzi no gyee hɔn abamba.

NSENSIN

1. Thomas S. Monson, “The Holy Temple—a Beacon to the World,” *Liahona*, Esusow Aketseaba 2011, 92.
2. Hwe *Daughters in My Kingdom: The History and Work of Relief Society* (2011), 21.
3. Thomas S. Monson, *Liahona*, Esusow Aketseaba 2011, 93.
4. *Daughters in My Kingdom*, 29–30.
5. Sarah Rich, wɔ *Daughters in My Kingdom*, 30.

Ebenadze na Mubotum Aye?

1. Ana metaa som wɔ *temple* mu a?
2. Ana merihye me nkyerembaa no nkuran ma wɔakɛgye *temple* nhýira a?